was not the first who asserted these two things, but they were both maintained by many philosophers before him. Pherecydes Syrus, and Thales, were two of the most ancient philosophers among the Greeks; and it is said of the former of them,* that by his lectures and disputes copcerning the immortality of the soul, he first drew off Pythagoras from another course of life to the study of philosophy. Pherecydes Syrus (saith Cicero)[b] " primus dixit animoshominum essesempiternos." And Thales, in an epistle,[0] directed to him, congratulates his being the first, that had designed to write to the Greeks concerning Divine things; which Thales also (who was the head of the Ionic succession of philosophers, as Pythagoras of the Italic) is joined with Pythagoras and Plato, by the writer " De Placitis Philosophorum,"[d] after this

manner, *OVTQI* iravrfc 01 TTporera-yjuevot a<jtojuarov *rfJv ifjv*-^r)v » VTrorif^vrae, ^>v<rei Xlyovrec avro/ctvrjrov /ecu *ovviav* VO*?TT}V* All these determined the soul to be incorporeal , making it to be naturally self-moving (or self-active) and an intelligible substance,— that is, not sensible. Now lie, that determines the soul to be incorporeal, must needs hold the Deity to be incorporeal much more. ^ Aquam dixit Thales esse initium rerun) (saith Cicero,)* Deum autem earn mentem, quae ex aqua cuncta fingeret." Thales said that water was the first principle of all corporeal things, but that God was that mind, which formed all things out of water,

[51] Vide Angustin. cap.- cxxxvii. p. 308. lorn. ii. oper.
^ Tusculan. Qusesl. lib. i. c. xvi.p. 2586. torn. viii. oper.
[c] Apnd JDiog-en. Lacrt. lib. i. segm. 43. p. 25.
[d] Lib.iv, cap. iii. p. 908.
* De Natur, Dcor. lib. i. cap, x. p. 2894'. torn. ix. opev,